

TYTHES no Gospel-Ministers Maintenance, PROVED:

In a seasonable Answer to the Arguments of Mr. John
Crawford, Minister of High-Holden in Kent.

By THOMAS WALL.

As touching Tythes great hath been the Controversie by writing
and suffering, both of the Martyrs of this Nation, and others
of God's faithful Servants, against the payment of the same;
because it was an Heave-Offering in the Ceremonial Law, and
so a shadow, abolished by the death of Christ; as saith the Apostle,
*The Priesthood being changed, there is made of necessity a change of the
Law*; Heb. 7. 12. That one may admire men that profess themselves
Teachers of the Gospel, should stumble at so plain a Doctrine; there-
fore I could not keep silence for many Reasons.

First, to shew this Clerk of *Holden* the vanity of his Arguments.

Secondly, because that many who pretend separation from the Na-
tional Church, do pay Tythes, to the great dishonour of the Lord
Christ; who say, by their works, that Christ was not a faithful nor
perfect Lawgiver to his Church, who appointed a Ministry differing
from the Ceremonial Law, and not a Maintenance.

Thirdly, to stop the mouths of false Teachers, who subvert whole
Houses, teaching things they ought not, for filthy lucre sake; *Ti. 1. 11.*

And lastly, to fulfil my Promise, that if he wrote, he should have
an Answer. And the reason wherefore I have put it in Print, is, That
if my weak Labours do no good to heal the many places that be given
to salt, *which, saith the Lord, shall not be braided*, (*See Ezek. 47. 11.
Jer. 51. 9. Isa. 57. 20.*) it may by the blessing of God do good to the
Elect, to strengthen their Faith against this Jewish and Popish innova-
tion of Tythes.

And before I come to answer Mr. *Crawford's* Arguments for Tythes,
I think for the more clear discovery of the unlawfulness of the payment
of them in the dayes of the Gospel, to insert four things:

First, the manner of the payment of Tythes by the Children of *Is-
rael*, in the Land of *Canaan*.

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adly,

2dly, What the Payer and Receiver of Tythes were by the Law enjoyned to perform, upon pain of the Curse, written, *Gal. 3. 10. Dent. 27. 26.*

3dly, What Tythes figured in the dayes of the Gospel.

4thly, That they are abolished by the Death of Christ, &c.

First, The manner of the payment of Tythes was, The Children of *Israel* gave the Tenth of the increase of their Land to the *Levites*, which was offered as an heave-offering to the Lord, for the service of the Tabernacle, *Numb. 18. 21, 24.*

2dly, Out of which Tyth, the *Levites* were to offer t'ie tenth part, an heave-offering to the Lord, given to *Aaron* the High-Priest, *Numb. 18. 26, 28.*

3dly, After the Children of *Israel* had given the first Tyth to the *Levites*, they separated a second Tyth, which they ate before the Lord, in the place which the Lord had chosen to put his Name there, *Dent. 14. 23.*

4thly, This they did the first and second year, and in the third year it was given to the *Levites*, and to the Poor, as it is written, *At the end of three years thou shalt bring forth all the Tythe of thine increase the same year, and shalt lay it up within thy gates, for the Levites, the Stranger, the Fatherless and the Widow, to eat and be satisfied, Dent. 14. 28, 29.* And in the fourth and fifth years it was eaten again by the owners at *Jerusalem*; And in the sixth year it was given to the Poor, and the seventh year was a Rest, and a Sabbath to the Land; then all things were common, *Exod. 23. 10, 11.*

First, The Payer and Receiver of Tythes were bound to keep the whole Law; as it is written by our Apostle the true Expounder of the Law, *For as many as are of the works of the Law, are under the Curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* See and reade diligently *Gal. 3. 9, 10, 11, 12, 13.* compared with *Dent. 26. 26.* And the paying of Tythes was and is a work of the Ceremonial Law, which Christ hath redeemed his People from, as *ver. 12, 13.* Himself being the end of that Law for Righteousness, to all that believe in him, *Rom. 10. 4.*

2dly, As Tythes were an heave-offering, so they were a figure and shadow, as all other Offerings were, and so ended in Christ, as saith the Scriptures, *Sacrifice and Offerings thou wouldest not, but a Body hast thou prepared me.* See *Heb. 10. 5.* compared with *Psal. 40. 6, 7.* *For the Law having a shadow of good things to come, but the Body is of Christ, Col. 2. 17.* Thus by the day-break of the Gospel, the shadows are gone, *Gal. 2. 17.* compared with *Luke 1. 78, 79.*

3dly,



3dly, Know this, all you that pay and receive Tythes, that if one Heave-offering in the Law be payable in the time of the Gospel, then are all the Heave-offerings in the Law, for there were many. Reade *Exod. 29. 27, 28. Lev. 7. 14, 32. Numb. 15. 19, 20, 21. Dent. 12. 11.* Again, If any pay Tythes (that believe they ought not) against their own consciences, and in their Congregations approve of the Doctrine taught against it, yet for fear of the loss of their Goods, or Imprisonment, do secretly pay the same, let them remember the doctrine of Christ, *Fear not them that can kill the body, and after that have no more that they can do; but I will forewarn you whom you shall fear, Fear Him, which after he hath killed, hath power to cast into Hell; yea, I say unto you, Fear Him.* Luke 12. 4, 5. And turn not to the beggarly Elements and bondage of the Law, *Gal. 4. 3.* and refuse the Liberty that Christ hath purchased at so dear a rate, *Gal. 5. 1.*

4thly, Tyth being an Heave-offering, figured the Elect, the good Seed, and Children of the Kingdom, called out of the World by the Call of the Gospel, and gathered to Christ's Sheep-fold and Kingdom, *Mat. 13. 38. Rom. 8. 28, 29, 30. Eph. 1. 4, 5. John 15. 16. & 10. 16. Luke 12. 32.* as was prophesied by *Isaiah*, -- *In it shall be a Tenth, and it shall return: the holy Seed shall be the substance thereof,* *Isa. 6. 13.* Saints by calling, *1 Cor. 1. 2. Extra 9. 2. Mal. 2. 15. 1 Pet. 1. 15.* As living Sacrifices, holy and acceptable in the service of God, *Rom. 12. 1. & 15. 16.* being likewise no less than the first-fruits of God's Creation, reserved and chosen to his use in his Church and Kingdom, *Heb. 12. 23. Rev. 14. 4. Jam. 1. 18. Jer. 2. 3.*

In the next place, I shall answer Mr. Crawford's Arguments which he brings for the Sacrificing-Priests portion, even Tythes, which he so much coveteth after; which is,

That which is commanded by a lawful Law, ought to be obeyed. But so are the Tythes: Therefore ought to be paid. The Minor was proved by the conformity of the Law to the Law of God, Gal. 6. 6.

Ans. What you mean by your lawful Law that commanded Tythes to be paid, you express not, unless you mean Pope Paschillis's Decree, as *Thomas Bacon* saith in his Book of the Reliques of Rome, who saith, *That Pope Paschillis decreed in the year of our Lord 827, that Tythes should be given to the Priests:* which shews that for some hundreds of years after Christ's Death, Tythes were not for Ministers maintenance; and then that Pope appointed it but for his Massing-Priests. And it may be you think you have right to Tythes, because you say the Service that was taken out of the Pope's Mass-book, and retain your Ministry from that Fountain, the streams being left in this Land from *Q. Mary's*

dayes; which Ministry, or Ministries, when Queen Elizabeth came to the Crown, only turn'd their Coats, but 'twas the same Cloth; as of late again from *Prelacy* to *Presbytery*; and the other turn again, from *Presbytery* to *Prelacy*: and all this will you do, because your god is your belly, your glory is your shame; who mind earthly things, *Phil.* 3. 19.

Again, How conformable this Popes Law is to the Law of God, which you bring, *Sab. 6.* which saith, *Let him that is taught in the Word, communicate to him that teacheth in all good things*; let the wise judge.

Moreover, You say in your Letter, you do not mean the *Levitical Law* to be your lawful Law: therefore the Pope's; because you further say, there is no Law taken away by that Text, *Heb. 7. 12.* but the *Levitical Law*; which man (say you) to pay the Tythes of the Jews to the Tribe of Levi, for no other Law was in force; therefore it concerns us not who are not of that Tribe or Nation. These being your own words, the Reader may see you confels that Tythes are not due to any Gentile by God's Law; and by your own grant, you being a Gentile, have no right thereto.

Again, you say, *It is a bad Argument to say that Tythes are changed from Levi, and given to the People*: but say you further, *It is a very good one to say, that they are changed from Levi, therefore they return to Christ, the first proprietor, to whom they belong before the Law, and for ever.*

Ans. Sir, if you will but stand to what you have granted, you will ever hereafter be ashamed to plead for Tythes. If Tythes be returned to Christ the Lord, which is a truth; then it is as it was before Tythes were given to the Tribe of Levi, and every man hath right to possess and enjoy the tenth part of his yearly Revenues aswell as nine parts, for so it was before Tythes were commanded to be paid; and the Law that commanded Tythes to be paid to the Tribe of Levi you grant is abolished. Then seeing the whole Earth is the Lords, and the fulness thereof, *Psal. 24. 1.* who dare be so bold as to cover the tenth part of his neighbours Estate, and so live in the breach of the tenth Commandment? but rather learn what the Scripture saith, *Let your Conversation be without Covetousness*; and *be content with such things as you have*, *Heb. 13. 5.* till another Command be given from the Lord (whose the Earth is) that Tythes shall again be paid to what end he pleaseth and then I hope no Christian heart will deny to pay them; and till that time we are taught by the Lord to honour him with our substance, *Prov. 3. 9.* But we find not in his Testament any Command for the payment of Tythes, and so not lawful, for the Reasons before shewed.

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shewed. Thus I hope, Mr. *Crawford*, your Parishioners will be glad to hear your Confession; and more glad if you will let them live peaceably, to enjoy the tenth part of their Estates aswell as the nine parts; and for shame send with all speed for your neighbour *Thomas Chisman* out of *Maidstone-Prison*, whom you have kept there above seven years, and desire him to pray to the Lord to forgive you, if you be not past recovery.

Your next Argument is,

That which is due to an Evangelical Priesthood, is not unlawful to be given to the Ministers of the Gospel: But so are the Tythes: Therefore. The Minor was proved, by their being due to Melchisedech.

Ans.

That which was due and paid to *Melchisedech*, was not the Encrease of the Land; but so is the Tythes: And that which was paid to *Melchisedech*, was the Spoyle of the Enemy, *Gen. 14. Heb. 7. 4.* and if your Argument be true, then the Gospel-Ministers Maintenance is not the Encrease of the Land, but the Spoyle of the Enemy taken in War: so then this will follow, If there is no War, nor Spoyle taken, then the Ministers must have no Tythe. Moreover, the Ministers Paymasters must be the Commanders of the Army, for *Abraham* was chief Commander, and He paid the tenth of the Spoyle to *Melchisedech*, and not the Farmers and Husbandmen. If this be your faith, Sir, for shame leave off imprisoning your poor neighbours the Farmers for Tythes, and go to the Commanders of the Army for your Tythes; and if you can make it out to them that you are not only Clerk of the Parish of *High-Holdein* in *Kent*, but also a *Priest of the most high God*, (for so *Melchisedech* was) you will have abundance due; for it is so long since the Commanders paid Tythes, that doubtless there are great Arrears behind: And, Sir, when they have paid you, return four-fold to your poor neighbours the Farmers, which you so many years have wronged them of.

Your next Argument is, *If the denying of them (as you do) be the doctrine of Devils, then is the payment of Tythes lawful. But the former is true. Therefore the latter. The Minor is proved from 1 Tim. 4. 1, 2, 3, 4. for the tenth part is meats aswell as the ninth part, therefore to forbid them is unlawful.*

Ans. I perceive, Sir, you are put to your shifts for Arguments; and that the words of the Prophet may be justly applyed unto you, *Wo to the Idol Shepherd, whose right-eye shall be utterly darkned.* Know you not, that the Scripture ye bring to prove your Arguments, reproves the doctrine of your Church (rather than the lawful paying of Tythes) which

which forbiddeth Meats and Marriages at certain times of the year, witness your *Levi*, and the many *Licences* which are sold by the Authority of your Church, which the Apostle calls the *Doctrins of Devils*; because Marriage is honourable, and a Civil Ordinance, and may be done at any time of the year in which other Civil Actions ought to be done. And, Sir, if you have no better Arguments than these, you must mourn for your belly-god *Eybe*, as the Women did for *Tammuz*, *Ezek.* 8. 14.

Your next Argument is; *Who goeth a Warfare at his own charge? The Lord hath ordained that they that preach the Gospel, should live of the Gospel.*

Ans. I wonder you are not ashamed to plead for Tythes to be the Maintenance of the Ministers of the Gospel, since you say *the Lord hath ordained that they who preach the Gospel, should live of the Gospel.* Here we see, that as the maintenance of the Ministers of the Law, was Tythes in part, which is returned to the Lord, to whom they belong; and the same Lord hath ordained another Maintenance, even of the Gospel, and Christ himself, and his Servants he sent forth to preach, lived on that Maintenance, which was the free-gift of their Hearers; reade *Luke* 8. 1, 2, 3, 4. & *10.* 7. *Phil.* 4. 16, 17, 18. *Act.* 20. 34, 35. And thus Christ's Ministers did not war upon their own charge, for Christ the chief Captain said unto them, *Eat and drink such things as they Give,* (and not violently take from them, as you do) *for the Labourer is worthy of his hire,* *Luk.* 10. 7. and thus they that preach the Gospel do live of the Gospel, and not desire the Heave-offering of the Law. But you much resemble some of the greedy Priests in the time of the Law, that were not content with the Lord's allowance then, but thrust your flesh-hook in every poor-mans Kettle, *1 Sam.* 2. 13, 14. as saith the Prophet, *taking up all with the Angle, and catching them in their Net, to make their portion fat, and their meat plentiful;* *Hab.* 1. 15, 16. Like *Micah's* wandering Priest, who made his bargain by the year, and if a bigger Living be proffered, away you go, *Judg.* 18. as an Hireling, *Joh.* 10. This is a common practice with the wandering Stars of your Church, which are no true Guides to poor sou's.

And now let us hear what *William Thorp*, one of the Martyrs, witnesseth against you, in his Testament in *Fox's Act & Mon.* This Priesthood (saith he) is blown so high, and born up in pride, and vain glory of their Estate and Dignity, and so blinded with worldly Covetousness, they disdain to follow Christ in very meekness, and wilful poverty, living holily, and preaching God's Word truly, freely, and continually, taking their livelihood at the free-will of the people, of their pure Alms, where and when

when they suffice not for their base preaching to get their sustenance with their hands; to this sentence, grounded on Christ's own living, and teaching of his Apostles, these foresaid worldly and fleshly Priests will not consent effectually. Surely, Mr. Crawford, if this man were alive, you would account him rather for a Brownist, than approve of his doctrine, though you now garnish his Tomb, as the persecuting Israelites did the Tombs of the Prophets, whom their forefathers had slain, *Mat. 23. 29.*

Again, You say, *What Law Christ abrogated is plain, Eph. 2. 14, 15. Col. 2. 14. which places were never against us, nor any partition between Jew and Gentile, because the Gentiles paid Tythes to their false gods, as the Jews did to the true one; in this particular there was an Agreement betwixt them: for Cyrus King of Persia offered Tythes to Jupiter, the Romans to their gods; Lucullus grew rich because he paid Tythes to Hercules, others to Apollo, and the like: from which and the like testimonies it is clear there was no partition between Jew and Gentile.*

Ans. Sir, belike those two Scriptures, *Eph. 2. 14, 15. & Col. 2. 14.* were so clear against your Tythe, which was a part of the Law contained in Ordinances, that you now have put a false gloss upon them, as other Corrupters of Scripture do, *2 Cor. 2. 17. 2 Tim. 3. 8.*

The foundation of your Argument is, That those Ordinances the Apostle speaks of in the two fore-mentioned Scriptures, which in *Col. 2. 8.* he calleth *worldly rudiments*, and in *Gal. 4. 3, 9.* *beggarly elements*, such as was Circumcision, *ch. 5. 2, 3.* observing of Dayes and Months, *Col. 2. 16.* offering of Sacrifice, paying of Tythe, and the like, which witnesseth to the keepers of that Law they were debtors to God, miserable finners, under the Curse, unless they saw and learned Christ in them, by whom the Bond is cancelled, and Curse done away: but those that yet perform any part of that Law, spoken of in *Eph. 2. 14, 15.* and the like, as Tythes was a part, a Heave-offering in the Law, deny Christ to be ever in the World: But Mr. Crawford acknowledges Christ to be come in words, and to have abrogated that Law, yet denies him in works (*Tit. 1. 16.*) in receiving Tythe; as all Offerings in Moses Law were part of that Law: Therefore, as I said before, the foundation of your Argument is, That those Ordinances which God commanded the Children of Israel to do, as aforesaid, The Heathen doing the same to their false gods, made no partition between Jew and Gentile. Then it is evident to any that are acquainted with Scripture or History, that they imitated almost all things done in Israel, as Tythes (say you), and Temples, Altars, Sacrifices, and the like, *Act. 14. 13. Numb. 22. 8, 9, 18. & 23. 2, 3.* And as Israel carried the Mysteries, or Book of the Law, in the Ark or Coffer, *Exod. 25. & Dent. 31. 25, 26.* so did the Heathen

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the Mysteries of their gods, *L. Apul. de Asinarius lib. 12.* so by your ground there was never any partition between Jew & Gentile, in what the Gentiles imitated the Jews in, and so the Apostle's words are vain.

Moreover, you say, *Those the Apostles converted unto the Faith of Christ, they forbade them not to pay the Heathen Priests the Maintenance settled on them by the Laws of the several Nations.*

Ans. Though all particulars are not expressed in the form of words we would have them, yet a general Exhortation is sufficient to Godliness. We are then taught by the Apostle, *not to touch, taste, or handle the Commands or Doctrines of men*, though they have a shew of will-worship, *Col. 2. 21, 22, 23.* being contrary to a plain Law, as it is written, *Honour the Lord with thy Substance*, *Prov. 3. 9, 10.* and, as another Prophet saith, *Their sorrows shall be multiplied that hasten after another god*, or give gifts to another, *Psal. 16. 4.* But the primitive Christians left none of their Estates to supply the Heathen Priests, but employed their Substance for the need of the Poor Saints, *Act. 2. 44, 45.* as through that Book is plentifully shewed, and in the Epistles. And Sir, examine your Conscience, Would you be willing to pay the Pope the Smoak-penny, or Peter's-penny, which the people in this Land sometime have done? would your Parishioners like such a doctrine? and I hope they will seriously reade and consider these few lines, and beware of being misled any longer by such a Guide as you are, who care not what you say for your gain from your quarter, *Isa. 56. 10, 11, 12.* though you destroy a Nation, *Hab. 1. 15, 16, 17.*

Again, You confess the Apostle commandeth those Christians converted to separate from the Idolaters company, and have no fellowship with them. What a Paradox is this, that they must separate from them in their Persons, and yet give their Estates to maintain their Idolatry! It is written, *Converts shall bring their Treasure to serve Christ in his Kingdom*, *Isa. 22. 18.* as in *Act. 11. 29.* *Phil. 4. 15, 16, 17, 18.* for what they enjoy is but lent of the Lord, and they, as Stewards, must give an account how they have used it, *1 Chron. 29. 14, 15, 16, 17.* so that all persons are commanded to glorifie God in their Bodies and Spirits, *1 Cor. 6. 20.* and honour the Lord with their Substance, *Pro. 3. 9.* So then to maintain a false Minister, that is none of Christ's, is to maintain an Idol, *Zeck. 11. 7.* and we are commanded, as it is written, *Little Children, keep your selves from Idols*, *1 Joh. 5. 21.*

And lastly, As it was unlawful by God's Law to bring the Hire of a Whore into the House of God, *Deut. 23. 18.* the Pope having appointed Tythes to maintain a Whorish Service; so Tythes became the Hire of a Whore, Therefore let all persons take heed lest they rebel against God's Law, in paying Tythes.

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